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omitted matter on the ground of style and for the purpose of securing clearness, which the great prophet himself penned. This is but one ground on which we object to the multitude of changes made. Other reasons could also be urged. But notwithstanding this we cordially welcome this work. Its purpose is excellent and its method good, only it seems to us not cautious and careful enough. But as the critical apparatus is complete, the reader has the means at hand to control the alterations and correct wherever necessary. We are glad to hear that the author proposes to publish the text of Isaiah and Jeremiah in a similar manner.

GEORGE H. SCHODDE.

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### A NEW COMMENTARY UPON THE BOOK OF JOB.\*

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The Book of Job, which in regard to its linguistical structure as well as in regard to its contents is one of the most difficult in the whole Hebrew Bible, has found a new and, let us say it right here in the beginning, a fully competent commentator in the erudite Dr. Szold, who is a rabbi in one of the Jewish congregations of Baltimore. Our only desire, here, is to call the attention of Bible students to this excellent commentary. In his introduction the author treats upon many interesting points. He discusses the questions, What is the real purport of the Book of Job? Is it based upon real historical facts, or is it only a didactic poem, the fundamental story of which is but a parable? To what class of literature is the book to be assigned? At what time was it written? Is it originally the production of a Hebrew writer, or is it a translation from the work of an elder non-Hebrew author? and so forth. As to the purport of the book, Dr. Szold comes to the conclusion that it is not a so-called Theodicy, as has been and still is commonly supposed; that it is not a vindication of Divine Providence; not an attempt to solve the ancient riddle, Why is the way of the wicked happy, and *vice versa*? Its purpose, according to Szold, is rather to demonstrate that and how a truly God-fearing man remains steadfast and firm in his piety amidst all tribulations. A metaphysical problem is not to be solved by the Book of Job, but its aim and intent are to give an important moral lesson. The running commentary to the book itself is very lucid and instructive, and many difficult and dark passages are made clear by it. That here and there explanations should have been given, to which we might not so readily consent, is certainly to be expected. But at any rate, Szold's exegetical labors command fullest consideration. With the previous exegetical literature on Job the author is familiar. He is not polemical, yet it soon becomes evident that he has studied the commentaries of Delitzsch, Ewald, Hitzig, Schlottmann, Dillmann, etc., as well as those of the elder and later Jewish commentators, Rashi, Ibn Ezra, the Qimhides, Moses ben Nahman, Luzzatto, Malbim, and others.

Szold's commentary is written from beginning to end in neo-hebraic language. But the language is flowing and easy. Bible-students who have had not much practice in reading Hebrew post-biblical or neo-hebraic books, can be assured that they will find the study of Szold's commentary easy enough and at the same time highly profitable, after having devoted some hours to the same. The excellent typographical execution of the book deserves our special appreciation.

B. FESENTHAL.

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\* THE BOOK OF JOB WITH A NEW COMMENTARY. By Benjamin Szold. Baltimore: H. F. Siemers, 1886. Pages xxiv and 498.